2: Bowers E-5 (1930-1931)1950 NQ17 Mandan NQ17

held that evening. Any of the old men could go and sit on the right side nearer the door than the red-stick carriers. The young men came in with their wives, who wore only buffalo robes, and sat on the left side of the lodge (see Fig. 43). There was only one ceremonial song; it was sung four times. The young women brought by their husbands formed a single line, where each sat

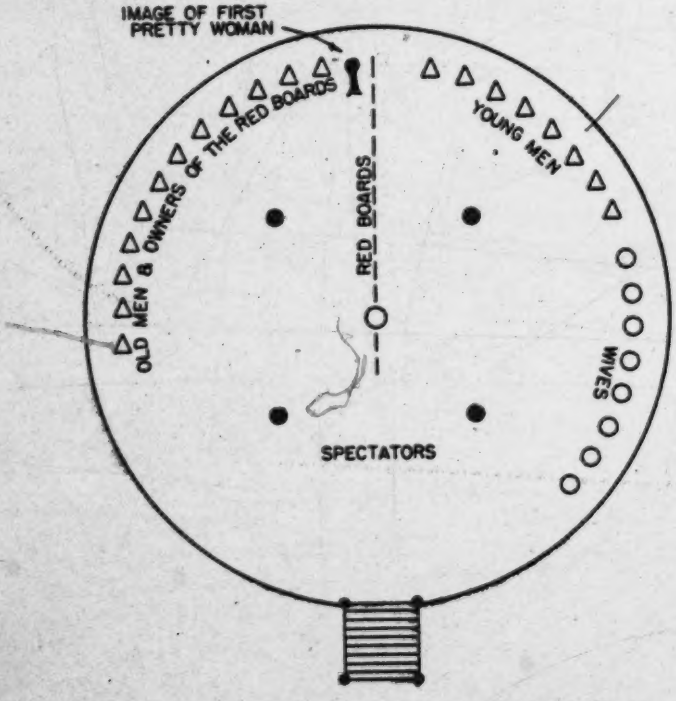

FIG. 43.—Arrangement of the lodge for the Buffalo Dance

down on her heels and walked the length of the red boards. The woman in the lead must be one who had never had intercourse with anyone other than her present husband. The head of the line was a coveted position, and an attempt was sometimes made by an unqualified woman to lead the others over the red sticks. Then some man with whom she had had intercourse would laugh to make his presence known, whereupon she would drop out of line and take up the last place in the procession. The act of walking along the red sticks was known as "Walking with the Buffalo Bulls" or "Having Intercourse with the Buffalo

834 515 [326] Some few are modest enough to conceal with one hand what should not be exposed to public view, but even this is done so carelessly as seldom to answer the purpose—a flea or a louse, of which they have a good store, will make them raise the hand to the parts attacked, leaving their nudities exposed. The river being very shallow for some distance from shore, they make no scruple of standing only knee deep, and thus wash themselves before going further to swim; and in coming out they pass close by you as unconcernedly as if they had on a petticoat or shift. They sometimes bundle up their leather garment under the arm or in one hand and walk deliberately into the village to their own huts, where they sit by the fire for some time with their families, they go to bed entirely naked.

834 .....This evening we were plagued for some time by young women, who came in and wanted to lie with us; but as we did not care to accept their kind offers, they retired very much displeased, and muttering something we could not understand.

786 832 About midnight we were awakened by some extraordinary noise in the village. On going to the outer porch door I saw about 25 persons of both sexes, entirely naked, going about the village singing and dancing. At times they withdrew in couples, but soon rejoined their companions in [327] the dance and song. During this short separation from the rest they appeared to be very closely engaged, and notwithstanding the night was dark I could perceive them occupied in enjoying each other with as little ceremony as if it had been only the common calls of nature. This affair continued about two hours, during which they made the tour of the village several times. What was the meaning of this ceremony I could not learn; but certainly there could be no performance more lascivious than the one I witnessed. The young men kept watch 625] during the night, sitting on the tops of the huts or walking round the village, singing amorous songs to their particular favorites. This is done, I am told, to prevent a surprise in case an enemy may be at 832 hand. Love is not made by entering the tent at night and lying 834 down near the woman, as it is among other nations I have seen. The custom here is to barricade the doors of the huts during the night and not admit the young men. The latter therefore employ the night in addressing love songs to their mistresses, who either come out of the huts immediately, or wait until daybreak, when they

832 repair to the cornfields and are soon followed by the young men,
834 who enjoy their company and take every liberty. The young men then return, and, if no hunting party offers, pass the day on
461 the tops of the huts, sleeping in the sun, or strolling from hut to
526 hut, eating corn and smoking Missourie tobacco. At other times they amuse themselves by running races either on foot or horseback, and performing warlike manoeuvres; they have also a favorite game which occupies much of their time.

512 [328]...this is the first work performed by the women in the
515 morning after having paid their devoirs to their lovers and washed themselves in the Missourie. ...every family being provided
415 with a brass or copper kettle for the purpose of cooking flesh.
177 Whether this proceeds from superstition or not I cannot pretend to
771 say, but they assured me that any kind of flesh cooked in those
574 earthen pots would cause them to split. One or more of the largest kind is constantly boiling prepared corn and beans, and all who come in are welcome to help themselves to as much as they can eat of the contents.

231 .....Early this morning our young hostler took our horses to feed
437 in the meadow but never allowed them to be for a moment out of
648 his sight, lest the Assiniboines or other enemies might steal them. We purchased sweet corn, beans, meal, and various other trifles, for which we paid in ammunition, beads, and tobacco.

439 [329] It would have been in vain for us to attempt to prevail upon anyone in this village to ferry us over; for, as long as a stranger has any property, they wish him to trade all he brings in the first village he enters, every village being ambitious of getting as many
439 European articles as they can, [330] particularly arms and ammuni-
609 tion. This is good policy; for, notwithstanding they are so near each other, and live in amity, they are not free from jealousy, and have
578 often had serious misunderstandings, sometimes ending in the death
569 of an individual, and nearly occasioning civil war. They have also to guard against their natural enemies, the Sioux, who are at no great distance. The Pawnees, also, with whom the Mandanes formerly lived in the same villages, are now their most inveterate enemies. Arms and ammunition are, therefore, necessary articles, and every-one has a stock of ball and powder laid up in case of emergency.

675 We packed up our purchases, and gave them into the care of the
673 landlord. These people are much given to thieving, but in the hut
[577] in which a stranger is lodged, his property may be left in perfect security; none dare touch it, as the master conceives his honor concerned in whatever is placed under his immediate protection. Out of doors, if they can pick your pocket, or pilfer any article,